Lutheran Herald

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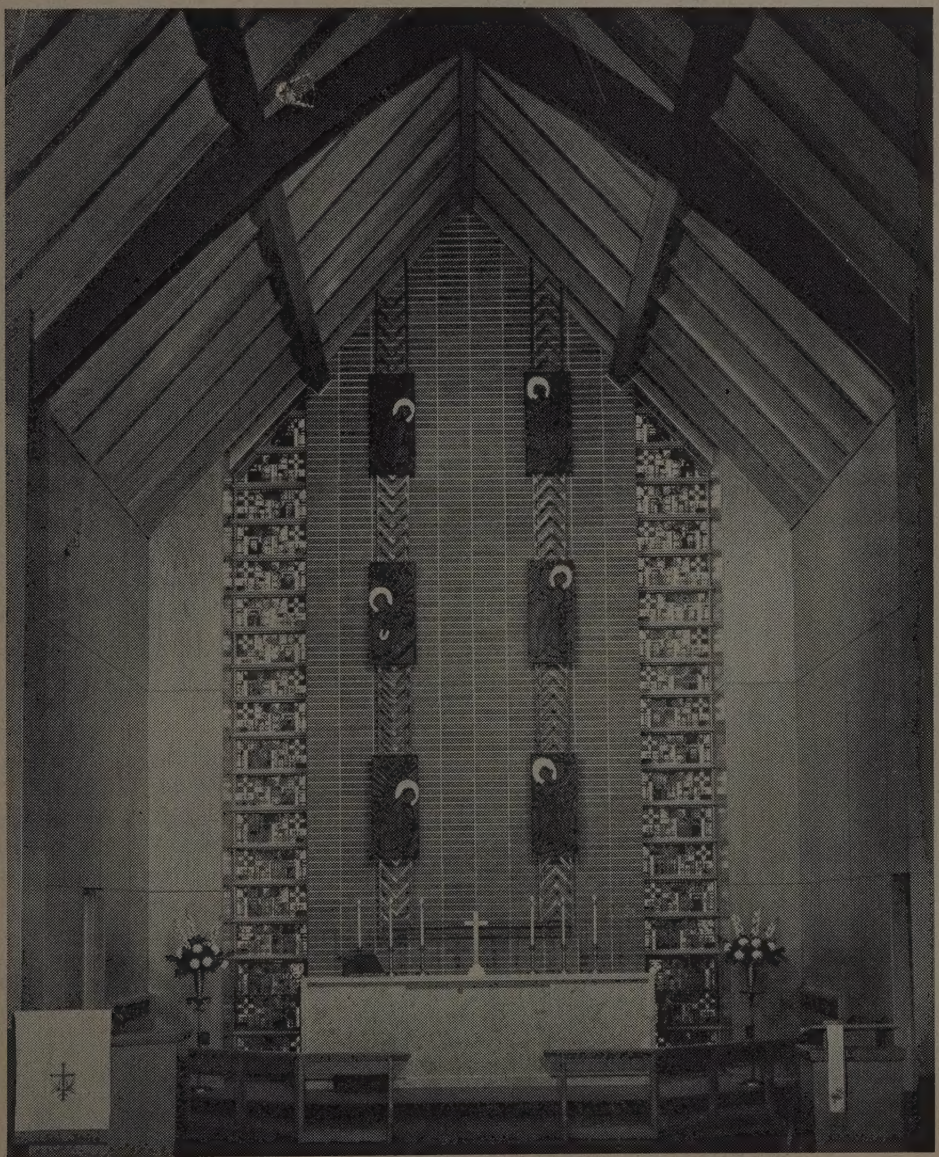
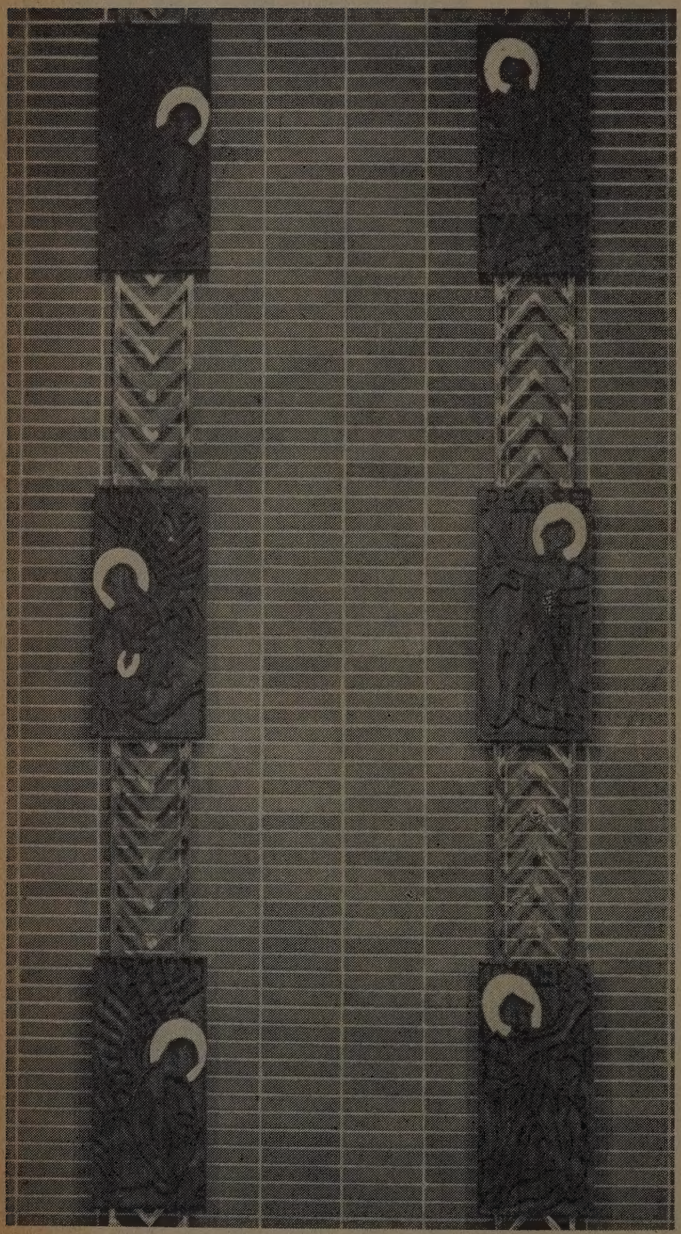


Chancel of Evangelical Lutheran Church, Black River Falls, Wisconsin

(Story on next page)

LUME XL MINNEAPOLIS, MINN., APRIL 17, 1956 NUMBER 16

"Jacob's Ladder"



With the recent installation of stai glass windows, the chancel in the Ev gelical Lutheran Church at Black Ri Falls, Wis., has been completed.

The unique part of the arrangemen found in the "Jacob's Ladder" plaq which rise as a reredos over the altar. T were designed and carved on mahog wood by Professor Arnold Flaten of Olaf College.

The story begins in Genesis 28:16 wh Jacob awakens from his dream and sa "Surely the Lord is in this place . . . t is none other but the house of God, a this is the gate of heaven."

Picking up the thought there, M Flaten gives the story a New Testam interpretation. The three angels on the l are indicated to be descending both the set of the wings and the direction the rungs on the ladder. The first is brin ing the Book with the Cross, the Bib the Word of God. The second angel ho the bowl with water flowing from it a the Holy Spirit in the form of the do symbolizes the Sacrament of Baptism. T third angel carries the Communion chal and reminds us of the Sacrament of t Altar. Thus we have depicted the Mea of Grace, the Word and the Sacramen brought to men as a gift of God.

On the other side the sweep of the ang wings is up as are also the rungs of t ladder. The first angel carries thanks, t second praise, and the third adoration. W have, therefore, God's special gifts to t Church and the response of the Chur to God in prayer.

The heads of the angels are accent with gold leaf denoting celestial beings is also the head of the dove. The altar marble and the reredos wall is red Ne man brick. The altar ware is solid bron

The pastor of Evangelical Lutheran the Rev. Raymond P. Huss.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

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neapolis, Minn., April 17, 1956
Lutheran Herald

Sunday School at Home

Margie Dahlen and Mike Mulvihill

FOR AGES 4 TO 68

e of the most industrious students enrolled in the theran Sunday School at Home is a 68-year-old Japae railroad section worker at Whitefish, Montana. He n the second grade of the church school and admits s having difficulty learning the English language. s papers show it mainly by many erasures, but the cher, Mrs. Henry S. Enochson, says he's "making gress."

However, he is just "another student" to the two men who operate the school at 1920 2nd Ave. N., eat Falls, Montana.

Photo by Mike Mulvihill

rie Lien (right) is the office manager and Mrs. Henry Enochson ft) the teacher for the Lutheran Sunday School at Home, Great ls, Montana. They are shown with photographs of a small porn of their students.

At present there are 600 students enrolled in the hool by mail. They are scattered from American moa to a U.S. air base near Luxembourg, Germany. ajor responsibility for the school rests on Marie Lien, fice manager. She joined the school March 1, 1948, ter having served nearly a year as parish secretary r Our Savior's Lutheran Church in Great Falls. Miss ien, a native of Bonner, Mont., was graduated from issoula County High School and attended Pacific Luheran College in Parkland, Wash.

The correspondence course consists entirely of Sunday hool lessons, with 36 lessons in each course being disibuted on a weekly basis. Students range in age from ur years to 68. Two preschool courses are conducted, gether with classes for grades one through eight, high hool, preparation for confirmation, and adult Bible struction.

Started in September, 1947, the correspondence school is sponsored by the Department of Education of The Evangelical Lutheran Church. The project grew out of the need voiced by existing Sunday schools and churches unable to reach families on farms and ranches in mountain and prairie areas where distances are great and roads bad. Large communities also are served, as some persons are unable to attend the church of their choice because of the difficulty in reaching it for services.

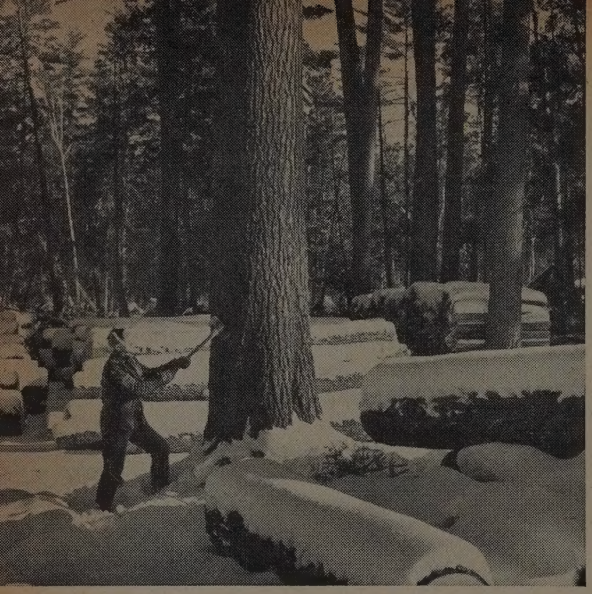
In many cases, handicapped or ill children are enrolled. Some are in institutions such as the Montana State Industrial School in Miles City, Mont., and the House of Correction at Helena.

Although 80 per cent of the school enrollment is concentrated in North Dakota, Montana, and South Dakota, other states served by the school include Washington, Oregon, California, Wyoming, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Arkansas, Texas, and New York.

Substations located in Fairbanks, London, and the U. S. air bases near Luxembourg and in the Philippine Islands are supplied with materials from the school at Great Falls and from Minneapolis. At each of these bases about 500 children are enrolled. Another major base of operations for Sunday School at Home is Outlook, Sask., with an enrollment of over 1,000. Teachers at these substations send the lessons to enrolees in their area, correct the papers, and return them to the students.

Four children of a former California banker now living in American Samoa are regular students, Miss Lien pointed out.

The school is the special project of the children of the Church and is financed by Sunday school contributions, personal gifts, and free will offerings given by churches and church organizations over the nation.



Benhart Rajala does some selective cutting in their wood operations.

Above: Bigfork business "old timers" raise beards for Bigfork Village 50th Anniversary Celebration, July 4, 1956. Below: Mary Ann York teaches Kindergarten Sunday School class.

The Bigfork Story

Olaf J. E

Photos by Grand Rapids Herald Review

Where is Bigfork?" I asked this question of a mem of the Call Committee who visited us last spring. A n of Minnesota was produced and opened to the north part of the state. Mr. Rydell of Minneapolis, who companied the call member, found Grand Rapids on map and traced highway 38 northward forty miles Bigfork. Then he said emphatically, "That's the prett road in the country."

In September we traveled that road as we journe northward to make Bigfork our home. We went throu spruce and birch forests, sometimes terrain so rugg that we could imagine ourselves back in the mountai Then we skirted one lake after another. In the area our parish we found we had more lakes than chu members—400 of the former and 324 of the latter. C congregation at Bigfork has 159 members. We fou Bigfork to be a "lumberjack" town of 400. "Lumberja Day," celebrated every July 4th, is the biggest day the year. The main source of revenue is the woo There are still large stands of virgin white pine. T next source of revenue is its lakes. Over one hundr resorts and numerous summer homes are to be fou in the area. Bigfork calls itself "The Last Frontier" a "Sportsmen's Paradise of the North."

In Bigfork we have a congregation which was org ized in 1934. It has prospered and now possesses a fi church and a parsonage which it owns jointly with t other two congregations of the parish. It has the us frontier problems. There are many that are unchurch and indifferent to the Gospel. The lumberjack's wea ness for drink is evident. In the early days in Bigfo there were seven saloons, one store, a school, a sawm and several shacks. In a sportsmen's paradise many p hunting and fishing as the number one Sunday occ pation. But in my ministry I have found that God cau some of His most beautiful flowers to thrive in t hardest places. There are Christian Paul Bunyans this North Country who are leaving some very b tracks.

A New Plan Adopted

Shortly after my arrival I was approached by A Rajala, a member of the congregation and one of t owners of the local sawmill, about getting the cong gation to adopt the Every Member Visitation Plan spo sored by our Stewardship Department. He and his sc Dean, had attended the Stewardship School at Conc dia during the summer. As he unfolded the plans

(Continued on page 4

EMV

e Massapequa Story

Russell B. Helgesen

s is the story of how a church, during the third year ts existence, raised its budget from $22,666 to $53,753 37% increase in one year—half by increased member-; half by increased giving resulting from the EMV. verage pledge per week per family

1954—$2.27
1955— 2.40
1956— 3.02 (EMV)

e Had a Dream

at free-will giving is Scriptural giving we will agree, we often lack faith to believe that it will work; l to believe that a church can be entirely supported, n to the extent of the church mortgage, through ular weekly giving seems but a dream. We had such ream at St. John's and, though we made it part of thinking from the congregation's inception, we dly dared to believe that we could build and pay for church without a special fund drive.

rom the beginning we agreed to have no special erings—let everyone give as God has prospered Him ry week. Many were amazed that God's plan was practical! However, after two years of doing our t through stewardship cottage meetings, we began realize that to pay off our original Home Mission rtgage and build a new church we would need side help. Our thinking for the fall of 1955 was nting toward a Building Fund Drive with outside istance from Wells. It would be expensive, but well rth it, we agreed.

e Caught a Vision

hen came the ELC Every-Member-Visit program. We tened carefully—it sounded good—but we were skep-al. We were sure it would help, but being convinced could not replace Wells, we were afraid it might "steal thunder" a year in advance. We began to ask, "Why we need a Building Fund Drive?" "If God's people ll do their best every Sunday out of love for Christ, hy is a special drive necessary?"

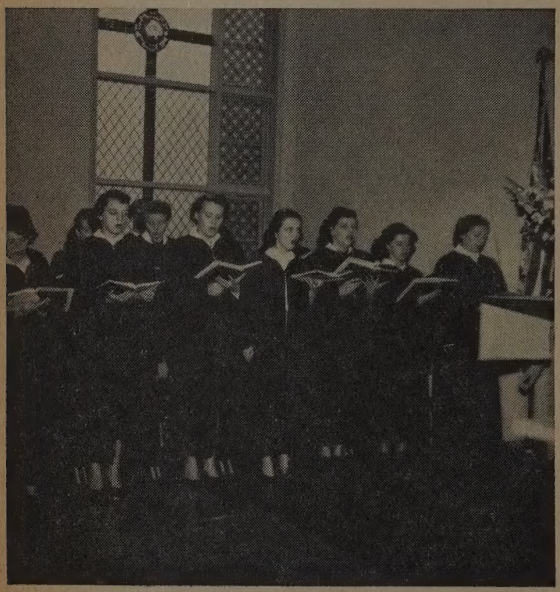
"It doesn't seem possible, but we'll try it!" was our irit when we voted the EMV. It was adopted with two pulations:

1. To work the program "as is." We could foresee the danger in "that won't work in our case!" It was agreed that we who were amateurs would accept the word of the experts even if it didn't make

Pastor Helgesen greets people leaving morning service.

Above: St. John's Lutheran Church, Massapequa. Below: An interested Sunday school class.

The congregation of St. John's Lutheran



The choir at St. John's, Massapequa

sense. Our by-word became "that's what the book says."

2. To allocate the necessary money to do it well. (The final cost including a free $2.75 per plate dinner to the congregation was only $900.00.)

We Gave It Our Best

1. We chose our five best men for the committee.
2. We moved on schedule—every meeting, training session, announcement, and letter was on time.
3. We publicized it well: bulletin board, parish paper, letters, sermons, talks, word of mouth—even the dren knew the meaning of EMV.

Ours was a unique situation (we all say that, c we?). A new congregation; few people knew one other; we were sure we could not accurately eval our potential. But the "book said so," so we did it actly according to plan. Final result: Our pledges v just 7% above our "guess."

For the first time the rank and file of our member really took time out to think through our program. result: They saw the needs and really planned how could each help meet the proposal.

Besides a generally increased budget, two things st out:

1. Mortgage reduction—"If this program is successf we agreed, "we will pay off our mortgage eventually build a new church without ever hav a Building Fund Drive."
2. Support of our own foreign missionary—bes substantially increasing our present mission gram.

It Began to Work

As more and more people were included in the progr (about 25% of the congregation had a part) the f most question was, "How can we, who have felt were doing our best, increase our giving?" Many be to witness through their pocketbooks.

Everyone made his own pledge before asking anot The Advance Pledge Committee caught the vision it spread.

The first big pledge was from the Sunday schoo 10% of the goal.

At the congregational dinner 10 days before Stewa ship Sunday, there was good news: 25% of the g already pledged.

On Stewardship Sunday, more good news—50% the goal pledged by those heading up the progr Everyone knew the goal was virtually assured bef the general canvass was begun. Our visitors faithfu "set their hands to the plow." Of 400 calls assign only 20 were not made. A number, of course, were found at home. Day's end total: Goal—$42,000; pled —$39,000. Within a week every follow-up call was co pleted. Final total: $45,000. At the same time our yo were carrying out their YES program—their goal $800 also went over the top.

People had their fears and misgivings. Some thou they would now be told how much they would h to give, others were certain that "high pressure" tac would be employed to force larger gifts. By progra end, these objections had been dismissed as unfound and we rejoiced together at a dream fulfilled.

"We're really thrilled," said one couple who doub their pledge to begin tithing. Only 10 weeks before t

(Continued on page

Bigfork Story

nued from page 412)

arried out, I realized that here was something that the answer to every pastor's prayers. It was a ement that would overcome the weaknesses of er systems. It was to be layman-directed, with its damental purpose to give training and education in ardship. It was to make stewardship a fundamental of the life of the Christian.

he EMV Plan was presented to the congregation at quarterly meeting September 15th. One evening be- the meeting Art called together some of the leaders, ed his EMV book, and explained the plan to them. he congregational meeting the plan was presented rt and Dean. There were questions and discussion. plan was adopted.

p by Step

p by step the plans laid down by the plan book were ied out. We appointed Art Rajala as general chair- . He had caught the vision of stewardship and was spected and tried leader in the church and commu- . Art and I selected various chairmen for the project. had already spent much time in thought and prayer ut this matter. He knew the men of the congrega- and their abilities. Ben Rajala was selected as Ad- ce Pledge Chairman because of his natural leader- . Orbin Holt, who had had much experience in lic relations as one of the managers of the local ities, was selected as Proposal Chairman. Dick Ander- Ag teacher and organizer for all community proj- , was appointed Visits Chairman. Henry Hanson, ex-school teacher, was made Publicity Chairman. lie Lake, manager of the North Itasca Electric Co-op church treasurer, was selected for Evaluation Chair- n.

Now the stewardship program was put into high gear. The pastor preached a series of eight sermons on the general topic "In Christ I Am a Steward." At the first Bemidji Circuit Sector Meeting on September 19 the two circuit lay leaders and the circuit stewardship secretary outlined the plan and work to be done the first week.

On September 26 the general committee held their first meeting. At first the large amount of detail overwhelmed us. But we found that as we followed directions everything very simply unfolded. At this first meeting it was decided that Stewardship Sunday would have to be shoved up one week. It would have fallen on the first Sunday of deer hunting season, which in this county is about like the 4th of July.

In the second full week the second sector meeting was held. The Evaluation Committee was selected and during the third week they had their meeting. For this meeting the Publicity Committee had mimeographed lists of the congregational members. These were handed out to the 20 members of the committee. Their function was to determine the giving potential of the congregation. Each member was to evaluate himself first and then as many other members as he felt qualified to evaluate according to the standards he had set for himself. The giving potential of the congregation was set at $121.76 per week or $6,331.52 per year. This was over double the amount the congregation had ever raised in any one year.

In the fourth week the third sector meeting was held. The Proposal Committee set a budget of $4,833 divided as follows: $596 for our worship and service; $1,957 for pastor and church staff; $1,280 for our church home; and $1,000 for our world program and mission. The budget was printed on an attractive folder provided by the stewardship office for distribution. This week the

The choir at Bigfork

Sunday morning at Bigfork Lutheran Church

publicity committee sent out a letter of invitation to members of the congregation to attend a dinner on November 4th.

First Fruits

The first fruits of the EMV plan began with the advance pledge. Plans for this were laid at the fourth sector meeting on October 24th. The first advance calls were made on November 1st.

The highlight of the program was the congregational dinner held on November 4th. Each of the chairmen reported on his phase of the program. Enough pledges had already been secured to insure the success of the program. The next week was devoted to the instruction of visitors and securing their pledges by the Visits Chairman.

November 13th was Stewardship Sunday. A dedication for the visitors was held at the morning service. The pastor preached a sermon on the theme, "In Christ I Am a Steward of Mammon." In the afternoon the visitors went out and in the evening they brought their report to the Visits Chairman.

On Sunday, November 20th, the General Chairman brought his report to the congregation. The pledges totaled $141 per Sunday or $7,332.80 for the year.

Evaluation Begins

The plan has now been in operation for three months. We can begin to evaluate the results. A comparison between the first quarter a year ago and this year is interesting. However, it must be kept in mind that the congregation at that time received services from a neighboring pastor and not a resident pastor.

	First Quarter 1955	First Quarter 1956
Current Expense	$239.50	$900.42
Benevolent Offering	42.50	1,080.96
Loose Collection	26.60	105.26
Miscellaneous Offering	124.00	21.00
	$452.10	$2,107.64

Included in the miscellaneous offering of a year ago was a special offering of $86.00 for new Concordias and $35.00 from the Sunday school for fuel. Included in the benevolent offering this year is a gift of $600 from one of our members to cover the cost of sending a jeep to Sumatra for Pastor Sinaga, Youth Director of the Batak Lutheran Church.

The EMV Plan is not a cure-all. We still have much indifference and the world to overcome. We need to use the evangelism aids of special meetings, the PTR, and the Shepherding Plan. There is no substitute for fearless preaching of the full Gospel. There is need of much prayer that the gates of Hell may be overthrown. But there can be no doubt that the EMV has met a real need in the Church. Our people have bec stewardship-conscious. Many have found a real rel from the bonds of mammon. It has increased inte in the Church and its work.

The big apparent value of the EMV is that it ena us to meet satisfactorily our financial obligations. local needs should be met, but the real thrill come being able more adequately to take care of our be olent giving. We no longer will need the prod of buc allocations. We should be able to double or triple present allocation for the general budget. Both Seminary Fund and the special drive for the Luthe Welfare Society should be met without going thro the agonies and disappointments of pressure drives. A there should be funds for any outside interests of congregation.

It Will Work Anywhere

Would this plan work in your congregation? If it wo in Bigfork, it will work in any congregation. Here in North Woods we face a hard battle for survival. Pri are high and wages are low. There are no rich peo We have been going too long to have the initial ent siasm of a new congregation and not long enough have the deep church loyalties of older congregatio

To succeed, two things are necessary. 1. *Prayer* m be back of the selection of all committee memb Prayer must undergird every step of the unfolding pl 2. It takes *work*. The plan must be faithfully carr out. It has been tested and every step has some defin function. Nothing should be omitted unless you sure that you have a better plan. Given these two, EMV should bring you results.

The Massapequa Story

(Continued from page 414)

had said, "We don't see how the EMV will work cause we and many others are now giving all we c possibly afford!"

Perhaps we're a bit different from the average chur because we have mostly young couples with large fa ilies, new homes, and big mortgages! "But the peo had a will to work!"

Based on our EMV pledges, anticipated growth a extra income (Christmas, Easter, and Lenten offering we voted a record budget of $53,753—137% above l year. We have added the foreign missionary to o staff, and are reducing our mortgage by some $1,6 per month.

But We Are Just Beginning

Are the pledges being paid? The large ones—yes; son small ones—no. The percentage is good, and with o EMV follow-up program, we expect a record year.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTH SUNDAY AFTER EASTER

Epistle: James 1:17-21

The Gospel: John 16:5-15

Monday, April 23
LET IT WORK

Read James 1:17-21

. . . Receive with meekness the implanted word, which is able to save your souls.

What a work of love it is that God would implant the Word in His children! The Word has power, but it must be permitted to do its work. James says that there are many things that can stand in the way. Clear them away, he says. "Put away all filthiness and rank growth of wickedness and receive with meekness the implanted word."

One effective way to give the Word a chance to work is to *do* it. Just to hear it and listen to it is not enough. The Word put to work is far better than the Word merely heard. The Word at work makes disciples. Disciples do not remain in quietness forever listening; they are going and doing. They are followers after the Master. They love the Word and let it have free course within them and through them.

Cause Thy Word to prosper within me, O heavenly Father. Amen.

✚

Tuesday, April 24
THE LORD'S DESIRE

Read John 17:20-24

"Father, I desire that they also, whom thou hast given me, may be with me where I am. . . ."

The High Priestly Prayer of Jesus is cast in poetry from His heart. It is far more than beautiful words and phrases; it is the deep desire of the Savior expressed in words that all may understand.

"That they may be with me." This is the desire of Jesus, beginning now. What better place can there be for those who are His own? What better place on earth? What better place in the hereafter?

With Him! This safe association is ours through the Word. Here is the abiding. And in prayer we speak with Him. His Spirit rests upon us and dwells within us. Little glimpses of His glory flash out while we go along the way of this pilgrimage. We are reminded time and again that we walk with Him.

Then comes our departure for the life to come. How His glory will shine into the eyes of the redeemed! How much praise will ring out in thanksgiving to Him!

✚

Wednesday, April 25
HIS OBEDIENCE

Read Hebrews 5:1-10

Being made perfect he became the source of salvation to all who obey him.

Part of the High Priestly work of our Savior was to be perfectly obedient to the will and the demands of God. His perfect obedience was to satisfy the justice of God, and it was done for the sake of man who cannot be perfectly obedient. By the disobedience of Adam all men were made sinners. By the obedience of Christ many were made righteous.

But there is another part to obedience. Those who believe in Christ and trust His perfect obedience seek to live in obeyance of His commands. Only when we obey Him does His perfect obeyance have any meaning to us. Never can we say, "Well, everything has been done for me. There is nothing I can do." Indeed I am not saved by what I do, yet if I believe in Christ I must believe Christ. I must obey His will. I obey by trusting in Him, by serving Him, by letting my mind become bathed in the light of His Word. This is being a faithful child of God.

✚

Thursday, April 26
HE PRAYS FOR US

Read John 17:9-17

"I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine."

When the great missionary, Hudson Taylor, was leaving for the mission fields, he told his fellow Christians that he depended on their prayers for the success of the work. Many times in our own experience many of us have said to friends, "Pray for me." For pastors it is quite common to have parishioners say, "Please pray for me." To have the prayers of others is a most helpful and encouraging thing.

Most encouraging of all, of course, is the fact that those who are Christ's also have the support of His prayers. In His High Priestly Prayer He referred to all who would bear His Name. How good it is to know that Jesus prays for me!

Knowing this, I may well ask, Are the prayers of Jesus for me to encourage a deeper devotion to Him because I have become listless? May I respond to His love with true faith and zeal.

✚

Friday, April 27
HOW BIG IS GOD?

Read I John 3:19-24

. . . And reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts.

In one of our hymns there is a line, "Grace to cover all my sin." These words must have been inspired by this passage from John's Epistle. Sin is condemning, and our heart can be heavy because of it. We may try to talk ourselves out of it, but our hearts cannot be fooled. Our hearts speak in truth to our own selves.

But God is greater than our hearts. He is bigger than anything that rises up to condemn us. God is greater than the heart because of His love. His love compelled Him to send His Son to wage war on sin, and to rob it of its power to condemn. Those who accept Christ as their Savior are released from condemnation. "There is therefore now no condemnation for those who are in Christ Jesus."

Have you discovered this truth for yourself? Do not go on with a burdened heart. Let Christ lift the burden away that you may be free to love Him.

✚

Saturday, April 28
IF YOU BELIEVE

Read John 7:37-39

"He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'"

These words of Jesus were spoken as a prophecy. As John explains, "Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified." After He was glorified and ascended into heaven, the Spirit was sent in His fulness to dwell with believers.

If you are a believer it means that the Spirit came to you in the first place to create faith in you. It means also that He dwells with you to cause you to grow in grace and to produce the fruits of Christian faith. It means that since you have drunk the "Water of Life" there flows from your heart "living waters" of Christian living.

I thank Thee, heavenly Father, that I have been called to be a believer. I pray that my faith shall always bear the fruits that glorify Thy Son. Amen.

EDIT

The C

Two weeks ago this space was devoted to a discussion of what we think of as the "foundation articles" of the Constitution of the proposed The American Lutheran Church. This portion of the Constitution covers the following subjects: Name, Headquarters, Purpose, Confession, and Powers. It might be said that the remainder of the Constitution and all the Bylaws depend upon these five articles.

Next we turn to a group of articles which we may describe as laying down principles for "The Church and Its Voice." This part of the Constitution embraces Article VI—*Membership;* Article VII—*The Clergy of the Church;* and Article VIII—*The General Convention.* We wish to comment on them today.

The first thing to be noticed about The American Lutheran Church is that its membership "shall consist of congregations." That brief sentence is the result of a great deal of study and discussion on the part of the committees which wrote the Constitution. The negotiating Churches have a somewhat different base of membership. While the Constitution of The Evangelical Lutheran Church provides that "the Church shall consist of congregations," another paragraph states that "pastors, professors, and missionaries, who by ordination or admission are accepted by the Church, shall be considered as belonging to the Church." That means, actually, that the membership of The Evangelical Lutheran Church is made up of congregations *and* pastors.

Similarly, the Constitution of the present American Lutheran Church provides that "the membership of the Church shall be composed of the clergy and the congregations in regular standing as members of the districts of the Church." The United Evangelical Lutheran Church provides for membership consisting of "congregations, pastors, and theological professors." In addition, this body has a special provision for "individuals or families residing in places where the United Evangelical Lutheran Church has no congregation." These people, if they contribute to the activities of the UELC and send written application, are considered members of the church body.

By and large, then, the difference between the proposed Constitution for the new Church and the constitutions of the several negotiating bodies is that in the new Church membership is confined to congregations. In order that there may be no misunderstanding about it, the following sentence is included in the article on Membership: "Individuals, clergy and lay, belong to The American Lutheran Church by virtue of their membership in one of its constituent congregations." In other words, while we will of course consider ourselves as individuals to be members of The American Lutheran Church it is actually only because we hold membership in a congregation of the Church that are members of the Church body.

We believe firmly that this provision is in accord with the best tradition of Lutheran church polity. therans believe that the congregation is the clea manifestation of the Kingdom of God among n because to it God has entrusted the Means of Grac this is true, it is quite consistent that the member of the church body shall consist only of congregati We have heard no protest against this definition membership, which leads us to believe that most pe recognize that it is correct.

Article VI—*Membership* is exceedingly simple. It fines membership, in accord with what we have written, and lays down three requirements: the fession of a common faith; acceptance of the Co tution and the Bylaws; and participation in the prog of activity of the Church.

Obviously, these requirements are on the one h *minimum,* in that there would be no object in a c gregation belonging to the Church unless it intend live up to those requirements. At the same time t are *maximum* in that a church body which goes fart than that would be encroaching upon the sovereig of the congregation.

There is also provision for termination of mem ship. What it comes down to is that any congregatio free to sever its relationship with the church body any time. The Bylaws give elaborate procedures acceptance of a congregation and for its withdrawal expulsion. It is our personal feeling that these Byl could be simplified a great deal. However, we rea acknowledge that it is well to attempt to anticipate questions which may arise.

Thus the membership of the Church is carefully c lined. It consists of congregations which, of their f will, have determined to belong to The American L theran Church.

While the pastors of the Church hold membership individuals, they are also holders of an "office." The fore it is necessary to have special provisions concern the "office" of the ministry—how one becomes a mem of the clergy, the obligations devolving upon the past and procedures whereby he may be excluded from Clergy Roster. We shall not go into detail as to

IALS

Its Voice

visions here, since this subject has been discussed orially in a good deal of detail. We have just these ments to make:

here has long been a feeling among many of the tors of The Evangelical Lutheran Church that it ght be well if certain things were regularized a bit re. Article VII of the Constitution and Part III of Bylaws attempt to do that. When a man is ordained he ministry of a Church, he thereby assumes certain igations, not only to the divine Lord of the Church, also to the church body through which he intends exercise his ministry. It seems perfectly obvious to that this makes it obligatory upon the church body have certain principles and to enforce certain rules l regulations regarding its clergy. Beyond this the nstitution does not go. Any fears that a pastor may e that he will be unduly restricted are entirely un-nded. The Constitution and Bylaws do not go one a beyond the word of Scripture which admonishes us t all things should be done decently and in order.

So much, then, for the membership of The American theran Church. It consists of congregations. The rgy is recognized, not as an "order," but as an "office." r the purpose of this and succeeding editorials, when speak of the Church, or The American Lutheran urch, we are, then, thinking of the congregations, th all their members and with their pastors. That is e Church or the church body.

e Church, thus considered, must have a *voice*. Let remind ourselves that the church body possesses only *legated* authority. Its authority is not conveyed, merely legated. That means that the member congregations ust have a voice in controlling the body which they ve set up and to which they have delegated certain ings which are to be done for them and in their me. *Broadly speaking, the Church makes its voice ard through its conventions.*

There are first of all the meetings of the *conferences*. y a conference is meant the territorial entity which e in The Evangelical Lutheran Church call a "circuit." he District Constitution makes provision that "the istrict shall be divided into conferences whose area hall be fixed by it." It is provided that each conference hall have a chairman, a secretary, and whatever officers nd committees it deems necessary. There shall be a neeting of each conference at least once a year, and every congregation is privileged to have representatives, both clergy and lay, at these meetings.

The areas of discussion, and so forth, for conference meetings will of course be determined pretty much by the conference itself. However, two things should be noted. In the first place, it is the thought that not a little attention in conference meetings or conventions will be given to the entire program of the church body. Secondly, the delegates from each conference shall convene during the district convention to nominate its fair share of delegates to the General Convention. Thus, at the level closest to the congregation, the voice of the Church is heard through conference conventions.

Next comes the district—a tremendously important unit in the church body. Nowhere does the Church speak with so loud a voice as through the district convention. We call special attention to the following facts: first of all, let it be remembered that every parish pastor has voice and vote in the district convention, and that every congregation is represented, the exact number of its delegates being determined by its size. Further, one of the purposes of the district convention is to consider matters which are before the Church at large. Still further, the district convention has the privilege and obligation of sending resolutions and memorials from the district to the General Convention of the Church. To the districts all amendments to the Constitution of the Church and all proposals regarding inter-church relationships go for a referendum vote at the district conventions.

We are inclined to believe that the provisions concerning district conventions and district authority in the proposed new Church are far better than what we are accustomed to in the ELC. We believe that the voice of the congregations will be heard more clearly than has been the case among us.

Then there is the General Convention, which, in a sense, becomes the amplified voice of the conferences and districts. We know quite well that some folks feel that limiting the size of the General Convention to 1,000 voting delegates is unfortunate. We shall not discuss that further here. It is a far smaller representation than we are accustomed to in The Evangelical Lutheran Church. On the other hand, it provides for more than five times as many voting delegates as the American Lutheran Church is accustomed to.

Our personal opinion is that no convention of more than 1,000 voting delegates can truly be called either deliberative or legislative. We believe, and have believed for a good many years, that, if there were no union in prospect, our own Church would very soon have to face the necessity of adopting something similar.

(Continued on page 422)

NEW HOME MI

These pages were prepared by Mrs.

Women's Missionary Federation money reaches souls! As women of The Evangelical Lutheran Church, you will be investing $30,000 this year in reaching souls for Christ through the new St. James Lutheran Church at Crystal, Minn.

The booming village of Crystal, a suburb of Northwest Minneapolis, which only five years ago had a population of less than six thousand and is now crowding seventeen thousand, is an open door for the Gospel. The thrilling story of what has happened in this new congregation since last September is what we want to share with you. All we can say is that the Lord has been working wonders for His glory.

326 at First Service

For us the big day had finally come! Much of the door to door visiting had been completed. It was Sunday morning, Sept. 18, and we were going to have our first service. Even the morning sun seemed to smile on us with special delight. Everything was in readiness in the Forest School auditorium, including the stage which served as the chancel. An aluminum folding table covered with a white sheet served as the altar. Our closest neighbor put in several long evenings making the cross and candelabra of solid oak. These added much to the chancel setting. In the auditorium two hundred chairs had been set up.

We waited anxiously. Expecting . . . hoping. . . . Fifteen minutes before the services were scheduled to begin we had twelve people present. Then the floodgates opened! People came and came; more chairs and more chairs had to be set up. When the ushers received the offering and counted the people the total count was three hundred and twenty-six.

What an inspiring beginning! We were thoroughly convinced that this was the Lord's doing.

Unforgettable Service

The first service will never be forgotten by the folks in Crystal. When our pianist had finished playing, "Jesu Joy of Man's Desiring" by Bach, the audience rose to sing, "Holy, Holy, Holy" as the newly organized choir marched in procession. Thrilling? Words fail us! When Moses saw the burning bush, the Lord told him to take off his shoes because he was on holy ground. He must have been awed and yet inspired to think that he was in the presence of God. That's the way we felt. Who dares to walk rough shod over holy ground? Then with bowed heads we listened as the choir sang, "The Lord is in His holy temple, let all the earth keep silence, keep silence before Him." Almost instinctively all of us realized that the school gymnasium had become a church for a new congregation.

At that first service we also had the Sacrament of Holy Baptism. We will never forget how the congregation sang, " . . . Baptized into the death of Christ, He is a new creation. . . Suddenly we realized that when a n congregation is being born, souls born into the Kingdom of Christ.

Probably St. James Lutheran is of the few new congregations achieve the distinction of having a f fledged senior choir for the first s ice. Two practices had been arran before the opening service. Would have five or twenty-five singers? were delighted to have twenty-two the first practice, eight of them m At the first service this new cho group sang Bach's arrangement "Jesu Priceless Treasure."

Growing Sunday School

Our Sunday school opened the follo ing Sunday, Sept. 25. Twenty teach greeted the children as they ca When the cards had been turned we discovered that we had an init enrollment of 187. What pleases us that each Sunday reveals an incre in enrollment. One Sunday we h nine new pupils. As this is written have a total enrollment of 350.

Guild Is Local WMF

The first meeting of the women at James was scheduled for what turn out to be the first snow storm of t winter last November. We wonder if anyone would brave the elemen and come to the parsonage basemen

THE FIRST WMF MEE

ONGREGATION

Palmer Wold

ership and In Memoriam Secretary.

the snowplow hadn't gone
gh the street in front of the par-
e. You can imagine how thrilled
ncouraged we were when thirty-
women came.
Southern Minnesota District
president, Mrs. Peter Fossum,
be with us. Because of the storm
azardous driving conditions, this
e impossible. She called Mrs.
an Olson, president of the Mis-
Guild at Calvary Lutheran in
n Valley and asked if she would
Mrs. Olson came and she gave us
ndid introduction to the WMF
r Church.
women are enthusiastic about
MF program. The last two Bible
s have been given by local wom-
has become a thrilling, challeng-
xperience.

Membership—431

new St. James Lutheran Church
officially "born" into the family
he Evangelical Lutheran Church
nday evening, Dec. 11, just three
half months after the first serv-
ad been held. Dr. E. C. Reinert-
our District President, gave direc-
and inspiration to our organiza-
meeting. Three hundred and
e souls from seventy-five family
made up our initial membership.
en on Sunday, Feb. 19 of this
one hundred and nineteen mem-
bers were added to the congregation. Although St. James Lutheran is less than six months old, she has a total membership of four hundred and thirty-one. On Sunday, Feb. 19, we had four hundred and five people in attendance at the worship service. Certainly the Lord has set before His Church in this community an open door for the Gospel.

Singing Church

St. James Lutheran is a singing church. Our senior choir has a total membership of forty singers. The junior choir, which includes grades three through seven, has sixty members. Also we have a cherub choir of twenty-five voices.

God has given our congregation exceptional leadership in the field of music. Talented and consecrated choirmasters are invaluable.

Our Plea

As you remember St. James Lutheran in prayer, remember also the many other new Home Mission congregations. Each congregation has a thrilling, amazing story of how God's grace is at work in and through people. Souls are constantly being reached! The forgiving, restoring grace of Christ is "effectually at work" in many hearts.

Our Home Mission program in the ELC is exceedingly daring and adventurous. As long as there are souls to be reached, the Church must be on the march!

A Warm Welcome

When you gather in convention in June, we want to extend to you and your groups a most cordial welcome to come and see the church that you are investing in and sponsoring. We hope to have our services in the first unit on Palm Sunday.

If there is any information that you would like to have, just write us and we will send it to you by return mail.

VICTORY

I shall walk the angry billows with my God,
Strength will flow from blessed nearness to the Lord.
With His arm outstretched to save,
He will master every wave,
When I walk with my unconquerable Lord!

FRIEDA MARTINI BUCHEN

LUTHERAN CHURCH

Don't Let's Crowd the Lord

Harold B. Kildahl, Jr.

THE THIRD SUNDAY AFTER EASTER

April 22, 1956

It's that "little while" that has given many men their trouble—and incited their curiosity to the place where they begin to crowd the Lord—almost as if to demand "more light—more light," as the dying Goethe cried. But there is no need.

Back of the words, back of the text, if you will look well, you will find the assurances that Christian people require if faith shall really come alive. You know it well. Christ is here saying farewell to those whom He had loved. He is preparing them against the day of His crucifixion, burial, resurrection, and ascension. He is softening the blow, so to speak, because His disciples still were not entirely ready for the climax of Good Friday. He did not promise them a life of ease. He did not tell them that the work would go smoothly or rapidly. He did not tell them that they would be safe from harm and danger. On the contrary, He told them that He would be standing by, ready to return. In the meanwhile, though they should be heavy-hearted, lonely, and looking for the return of the Lord, they would have work to do, and one day when the working day was done, they would see Him again. Then their joy would be eternal.

Don't let's ask—"When?" The answer will elude and escape the searcher. When will Christ return? Are the signs now pointing to His return? Shall we get ready now? Such are the questions of men who would "crowd the Lord." But the answer, even for the best intentioned men, is beyond human grasp.

He who was crucified, He who rose again, He who offers the certain assurance that He will return, is faithful. This you know. This you can believe. The faithfulness of the Lord is in back of the words, the insurance to the believer. And what's more, the promise fulfilled on Easter morning is the comfort of the believer and the certain basis of his hope.

Don't let's crowd the Lord—for there are more questions to ask than wise men can answer. Be rather satisfied with the revelation of truth, and let faith be the buoyance of your soul as you swim in deep water and float when wearied of the strife, for underneath are the everlasting arms. Rest on them.

The "little while"? It will pass in God's own time. You can be sure the "little while" will pass, and brilliant dawn will break. In the meanwhile, "don't let's crowd the Lord." Amen.

The Church and Its Voice

(Continued from page 419)

It would be possible, of course, to go into great as to arrangements for the General Convention The American Lutheran Church. However, that su too has been rather extensively discussed in earlier torials. All we need to say at this point is tha Constitution specifies that "the highest constitut authority delegated by the congregations to The A ican Lutheran Church shall be vested in the Ge Convention." Within the framework of the docum which the Church itself has set up—Constitution Bylaws—the voice of the General Convention is What it says, its servants and agents carry out.

Thus it will be seen that the congregations w make up the Church are able to speak with a which is clear and loud and authoritative. It is our sidered conviction that the basic democracy of Church is affirmed and the sovereignty of the local gregation safeguarded by the "chain of comm inherent in the system of conventions which is prov

In succeeding editorials we shall turn to "The Ch and Its Servants," namely, the officers of the Chu and "The Church and Its Agents," namely, the wor divisions, departments, and commissions of the Chu

FIRST QUARTER SOON ENDS

The first quarter of the 1956 fiscal year of Evangelical Lutheran Church ends on April 30. of that date the Department of Stewardship wil providing its first reports on income for the y All congregations are asked to make every effor have all available money in the hands of Mr. N Nelson, treasurer, by that date.

This will be the date for the first full repor the congregations on the Luther Theological Se nary Development Fund showing goals establis and cash received. A strong effort is being m in April to have a report from every congrega with regard to the Development Fund. We earne hope that there will be no congregations unrepo as to their plans, and that many will be in a posi to provide cash for the Seminary project.

The Church is handicapped in its work when funds do not begin to come early in the year. least one fourth of the goal ought to be reached April 30. Do what can be done to have at least fourth in from the congregation to which belong!

Raymond M. Olson
Director of Stewardshi

oward the General Convention

Dr. J. R. Lavik
Member of the ELC Union Committee

THE WORLD COUNCIL OF CHURCHES

THE SECOND OF TWO ARTICLES

II. WHAT SCRIPTURAL PRINCIPLES ARE APPLICABLE?

e the nature and the objectives of the World Coun- Churches are as defined in its Constitution and official documents, *what scriptural principles are rly applicable to the question of membership in Council, and such participation in its activities as urch may find desirable or advantageous to its God- mission?*

e question obviously comes to a focus on the nature mission of the Christian Church as delineated in ture. This will be seen all the more clearly when remembered that the historical background of World Council of Churches is the world-wide ecu- ical movement of the past several decades, the ob- e of which was, and is, to promote the unity of Christian Church, primarily in the interest of re- ing the offenses of disunity and increasing the Chris- witness to the world.

Spiritual Unity of the Church

New Testament reveals and strongly stresses the spiritual unity of the Church. It is "the body" Christ. He is its Head, its Savior, and its sovereign H. The Church is the company of the redeemed, and sists of all those in all ages who through faith have brought by the grace of the Holy Spirit into living wship with Jesus Christ, and who continue to live Him. As members of His body they are members he Church Universal.

his basic unity is spiritual and can be discerned only he all-seeing eye of God. For us it is an object of . "I believe in the Holy Christian Church, the mmunion of Saints" (Apostles' Creed). This is fun- ental in the Lutheran conception of the Church and urce of comfort and joy. "We acknowledge with the presence of redeemed children of God in all rches where the revealed Word of God and the raments are used with such fidelity to their God- n purposes that sinners can be saved thereby. We ice in our spiritual fellowship with all fellow be- ers in the One Church, the Communion of Saints" *nited Testimony*). In setting as one of its objectives promoting of the consciousness of this basic reality he Church, the World Council of Churches is clearly sistent with Scripture.

Church's Witness to the World

s also basic to the scriptural conception of the Church, wever, that it has a mission in relation to the world of lost mankind, and for this purpose it has its necessary outward forms and manifestations. This is inescapably involved in Christ's command to His disciples: *"All authority hath been given unto me in heaven and earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"* (Matt. 28:18-20). In Mark 16:15-16 the same imperative is stated in slightly different words: *"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."* It belongs to the nature of the Church, therefore, to be gathered in Jesus' name for Kingdom work. It is the gathered, praying, and laboring Church that has the promise of the Lord: *"Where two or three are gathered together in my name, there am I in the midst of them"* (Matt. 18:20).

It is in relation to its mission, its work of evangelism, that the disunities of the organized Churches become most disturbing and frustrating. Disunities with respect to their understanding and proclamation of the Gospel result in the most serious schisms, which lead to the preaching of a confused and contradictory message to the world. The contradictions are not in Christ or His Word, but in the misinterpretations of men.

These misinterpretations of the Gospel and tendencies to schisms were foreseen by Christ and had their beginnings in apostolic times. The Church of Christ must not forget, but by His grace must seek to realize that which He sought in His prayer: *"Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are"* (John 17:11). The "keeping" He prayed for was to be "through thine own name," that is, through God's revelation of Himself, through the revealed Gospel, in the unity of the faith, which is the essential unity of the Church. And the objective in view was clearly indicated: *"Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me"* (John 17:20-21).

The oneness that Christ prayed for is first of all spiritual, of the mind and the heart, but also outward in its manifestations as a witness to the world. The will of Christ for His Church is oneness in the faith and unity in its Gospel message to the world.

The Unity of Faith

The apostle Paul was deeply disturbed by the disunities which arose within the apostolic congregations. The theme of his Epistle to the Ephesians is the unity of the Church, its oneness in Christ, its oneness in the faith. Nationalistic prejudices and doctrinal perversions must be overcome, and the unity of the Church in its life and in its witnessing for Christ safeguarded.

The Lord has given to His Church an abundance of gifts *"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, who is the head, even Christ"* (Eph. 4:12-15).

We must not miss the intensive fervor and the broad implications of Paul's inspired words, for they apply not only to the Church at Ephesus, nor only to our own Church, but to the entire Christian Church of our own day. They place upon us an inescapable responsibility. The gifts of grace which Christ bestows upon His Church are designed to promote unity in faith, in life, and in evangelical witnessing.

The nature of the Christian Church and its God-given mission, as well as the specific imperatives of the Word, burden our hearts with concern for the unity of the faith, and therewith the unity of the Church. It is in this context that we are urged to contend for the faith. In Jude 3 we read: *"Beloved, when I gave diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye earnestly contend for the faith which was once delivered to the saints."* We may well ask ourselves if we have been as concerned about the unity of the Church and its faithful Gospel witnessing to the world as we should have been, not only with respect to our own church body, but specifically in relation to the entire Christian Church on earth, which is the scriptural viewpoint.

But what can we do in this matter? Being a relatively small church body, is it conceivable that we can really exercise any effective influence toward the unity of all Christendom? Faith is not primarily concerned with weighing possibilities, but with doing the known will of God. Moreover, when God places obligations upon us, He also opens opportunities for obedience. And there are many such.

We are here specifically concerned with the opportunity given in the World Council of Churches. In examining the Constitution and other official documents of the Council we find that the projected purpose bring the various Christian Churches together in m consultation and study, with a view to attaining g unity of faith, understanding, and Christian wi The Council is designed to be an instrumentali the Churches for promoting the unity of the Ch This objective is clearly in line with the will of C and the imperatives of His Word. Being invited to in the use of this instrumentality, we face the ques Believing that we as a Church possess the Gosp Jesus Christ in its revealed truth and purity, do we face an inescapable obligation, first of all to Christ H self, but also to all other Churches that confess name, to participate in the Council and there bear ness for Christ and our understanding of His Go It is a basic scriptural principle that with every op tunity to bear witness for Christ follows the oblig to do so. Faith trusts in God for results. God gives increase (I Cor. 3:6).

Are There Dangers of Compromise?

But does not participation in the World Counci Churches involve danger of compromise of faith? considering this question we need to remember such dangers are present on every hand, and not least in remaining aloof. Where our witness is nee silence comes dangerously close to the borderline denial, if it does not actually cross it. Faithfulnes of the heart, and is not contingent upon outward cumstances. Moreover, participation in the Counci it is to be on a scriptural basis, must be a venture faith, "for whatsoever is not of faith is sin" (R 14:23). This means faith in the Triune God, faith God as revealed in His Word, faith in the wisdom power of God to direct and to keep His Church sa and victoriously, notwithstanding the dangers that ways threaten it in the world. True faith, therefore not too much concerned about the dangers that m be involved in any venture of faith, but trusts in G for guidance and protection.

Moreover, viewing the confused and tragic state of world today and its desperate need of the saving Go should serve to sober our thinking and quicken sensitivity of conscience as we seek to be guided Scripture in finding a God-pleasing solution to problem. To be consistent with Scripture our perspec must not be too narrow or perversely negative. One the greatest dangers that threaten the Church and saving mission to the world comes from the hun heart and from within the Church itself, and cons in discounting or reducing the broad and compreh sive objectives of the Gospel. The question of part pation in the World Council of Churches must seen in the perspective of Christ's saving purposes, wh envelop His entire Church and reach out to the wo

Ve in Good Conscience Withhold Our Witness?

is context we need also to remind ourselves that long history of the Christian Church, Councils ich men of differing minds have contended for faith once for all delivered to the saints" have l times been of very high significance to the of Christ in the world. At critical times they provided a forum in which vital victories have won for Christ and His Gospel. As illustrative ay call to mind Nicaea and Chalcedon.

day, too, the Church of Christ is facing an awe- y critical world situation. Whether or not the d Council of Churches shall prove an effective mentality for accomplishing anything of great icance for the unity of the Church and its witness hrist will under God depend upon the presence articipation of a sufficient number of faithful wit- s. Unscriptural trends must be met and overcome. being true, can we in good conscience withhold vitness?

th respect to the possibility of attaining greater of faith among the Christian Churches which cipate in the World Council of Churches, it would resumptuous of us, if not sinful, to pass a negative ment, particularly in view of the revealed fact that st is continuously praying for the unity of His ch. We also know that He is working to accom- that for which He prays. Moreover, we are under obligation to observe the signs of the times. And are signs which engender hope. Let us illustrate entioning only one.

ithin the field of theology the Luther studies that been carried on so intensively the past few decades in both Lutheran and Reformed circles may be prophetic of future developments than many of ave realized. There have, indeed, been perverse frustrating trends, but also positive and construc- results, particularly in the way of deepened insights the meaning of both Law and Gospel as God's age to sinful man. In the present historical situa- this may conceivably point the way to a closer oach between the Lutheran and Reformed tradi- One may wonder if in our troubled day the of the Church is not again using Luther as an gelical witness to mend in some measure the tragic enness of His Church. If this should be His present ose, and the course He has chosen, we would want to stand in His way, or oppose Him, but er be used by Him.

III. CONCLUSION

have been seeking answer to the question: Is Par- ation in the World Council of Churches Consistent h Scriptural Principles? In reviewing the nature and objectives of the Council as set forth in its official documents, and also the basic scriptural principles which are applicable, we come to a twofold conclusion:

1) Membership or participation in the World Council of Churches neither involves nor implies any compromise of the Church's confessional position, for the reason that each member church is perfectly free to participate and to bear its witness on the basis of its own faith and understanding of the Word of God.

2) The opportunity which the Council affords to participate and to bear witness for Christ involves under God a sacred obligation not to remain aloof and silent, but to participate in this forum of Christian Churches and bear faithfully our witness for Christ.

CONVENTION RESOLUTIONS

The following Resolutions are being submitted to the General Convention by the various major boards of The Evangelical Lutheran Church. Resolutions appearing here are only those which require special advance thought and study by the Church.

From the Church Council

I. District Meetings on the First Day of the General Convention

WHEREAS, Congregations have applied for membership in the districts of the Church and are qualified for admission, but cannot be allowed delegate representation in the Convention until their applications have been approved by a district meeting:

BE IT RESOLVED, That special district meetings be declared the Order of the Day immediately following the opening service of worship (probably 11:30 A.M.).

II. Committee on Elections

WHEREAS, It is more likely that the members from each district serving on the Committee on Elections will be representative of the district if they are nominated in the district meetings; and

WHEREAS, The district meetings will be held on the first day of the Convention;

BE IT RESOLVED, That each district meeting be asked to submit two nominees for the Committee on Elections from each district, using the following pattern for 1956:

Eastern	Two laymen
Northern Minnesota	Two pastors
Southern Minnesota	Two laymen
South Central	Two pastors
South Dakota	Two laymen
North Dakota	Two laymen
Rocky Mountain	Two laymen
Pacific	Two pastors
California	Two pastors
Canada	Two pastors

III. Church Union

A. Resolution by the Church Council

WHEREAS, The Church Council has adopted the resolution reproduced herewith; BE IT RESOLVED, That this resolution

be received as information to be noted in the Minutes of the Convention:

WHEREAS, The Church Council at its annual meeting convened from February 20 to 24, 1956, has examined the union negotiations to this date; and

WHEREAS, The material, testimony, and information clearly indicate that

(a) The major objective of a sound, Scripturally-based structure and method of operation for the united Church has been achieved in the proposed union documents;

(b) The most critical differences between the negotiating union committees have been resolved in a spirit of Christian fairness;

(c) Concessions, in the opinion of the Council, have been as great on the part of the American Lutheran Church and the United Evangelical Lutheran Church as they have been by The Evangelical Lutheran Church in matters of principle and of serious administration differences as well as in minor points of procedure;

(d) Many circuits and districts containing Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church congregations have already demonstrated by wholehearted co-operation that the merger is not only workable and practical, but in several cases is actually now in active and effective operation;

(e) The most publicized remaining points of difference such as headquarters location, name of the body, and other differences, are issues which should be held within proper perspective and in relationship to the great benefits from union; and

WHEREAS, We are reminded that complete unanimity in Faith and Testimony is still the only basis and justification for union;

BE IT RESOLVED, That the Church Council reaffirms its position by approving and urging continuance of the union negotiations and recommends to the General Convention that the union negotiations be pressed forward with all possible speed toward final and complete ratification.

BE IT RESOLVED, That this resolution be received as information to be noted in the Minutes of the Convention.

IV. Clergy Roster

WHEREAS, The 1954 Convention adopted a statement of policy in regard to the Clergy Roster, based largely on provisions contained in the Joint Union Committee *Report* of 1954; and

WHEREAS, The Constitution and Bylaws of the proposed new Church contains a number of provisions governing the Clergy Roster; and

WHEREAS, These provisions, if approved by the Convention, will serve to familiarize us with procedures in the merged Church;

BE IT RESOLVED,

(1) That the provisions concerning the Clergy Roster in the Constitution and Bylaws of the proposed new Church be made applicable for the Clergy Roster of The Evangelical Lutheran Church in so far as these may be approved by this Convention;

(2) That the following supplementary regulations be approved:

(a) In the calling of men for service other than parish, institution, agency, or activity of The Evang Lutheran Church (such as the National Lutheran Co Lutheran Welfare, etc.), the calls shall be extended b Church Council and signed by the president and secr of the Church.

(b) The district in which a pastor maintains cong tional membership in The Evangelical Lutheran Ch shall normally be the district to which he should be In the case of foreign missionaries, military chaplains, others whose field of labor may be outside the U. S Canada, or in areas of the United States or Canada served by The Evangelical Lutheran Church, this sha construed to mean the district in which the pastor m tains his U. S. (or Canadian) congregational membe and/or residence, and/or reports as his place of voting

(c) Pastors serving on the foreign mission field or in military chaplaincy, and pastors serving the Church at l as a general officer, in a department, auxiliary, or sp service, or at Luther Theological Seminary in St. P shall be enrolled on the roster of a district, but shall v under the supervision of the proper responsible board. ciplinary matters involving them shall be referred to Church Council for disposition.

(d) District presidents shall issue transfers to pas emeriti who change districts by becoming members congregation in a different district, as well as to pas who accept calls in a different district. Any pastor in g standing in one district shall be deemed to be in g standing in any district to which he may transfer.

e) Pastors removed from the Clergy Roster for mora doctrinal reasons shall surrender their ordination certific forthwith to the president of the Church. Persons remo from the Roster because of engaging in service not appro for Clergy Roster purposes shall be requested to dep their ordination certificates with the president of the Chu and shall be given a receipt. In either case, the pastor s be asked to list the places where a copy of his ordinat certificate is on file or otherwise recorded and the co shall be recalled by the president's office and the pastor proper civic official notified regarding the changed st of the pastor involved.

The Board of Foreign Missions

Union

WHEREAS, The Board of Foreign Missions deems advisable that delineation of its work in the proposed C stitution for the new Church be stated in terms of princi rather than in terms of area,

BE IT RESOLVED, That the following wording be sugges for Section 4, Paragraph 1 of Article XIII of the Con tution:

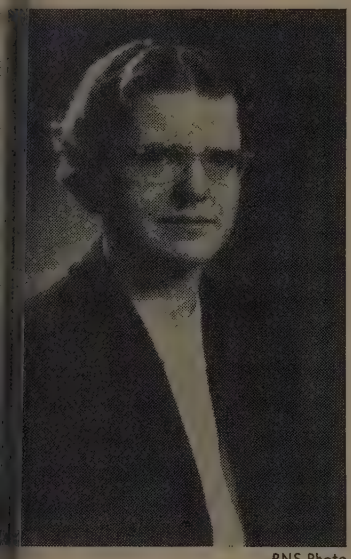
"There shall be a Division of World Missions wh objectives shall be to help carry out the Lord's comma to bring the Gospel to all nations. The term "World M sions" refers especially to areas where indigenous Church separate from the home Church, are to be established."

BE IT FURTHER RESOLVED, That the Church instruct Union Committee to bring this proposed change to attention of the Joint Union Committee for considerati

ere and There on the Christian Front

Edited by Raymond M. Olson

WOMAN DANISH CHURCH MINISTER



RNS Photo

Bodil Koch, Danish Minister of Church s, has been in this country for a series blic addresses and conferences with g U. S. churchmen. She spoke at a e in New York marking the start of d drive to erect a church and institute t city for Danish seamen. Mrs. Koch wife of Dr. Hal Koch, professor of h history at the University of Copen-n.

A LEADER WARNS CLERGY SHORTAGE

Board of Higher Education of United Lutheran Church in Amer- after hearing a report from its utive secretary, Dr. Gould Wickey, the congregations of that largest eran body in the nation that the lem of supplying pastors to new ion congregations, the armed s, and overseas missions is grow- and the situation is becoming ming.

r. Wickey had reported that: The CA is now accumulating an annual tage of 100 pastors; the Church ls about 300 seminary graduates year; the Board of American Mis- s estimates the increased population require 20 per cent more pastors 1975, and states the need of 100 ors immediately; it is estimated 1,200 additional United Lutheran chaplains will be needed in the next five years for the Army, Navy, Air Force and the Civil Air Patrol; the Board of Foreign Missions has issued a call for 20 more pastors immediately to serve in mission fields.

HIGH SCHOOL STUDENTS PREFER THE RSV

The Revised Standard Version of the Bible is more readily understood by the average high school student than the King James Version, according to a test comparing the readability of the two versions.

A test of 1,358 high school students in 12 U. S. communities showed that those who based their studies on the Revised Standard Version responded more rapidly to questions and generally had a better understanding of what they did read than did those reading the same texts in the King James Version. The test also showed that many portions of the Scriptures are not generally understood by high school students in either version.

The study was made by the Rev. Dr. Frank W. Montgomery, pastor of the First United Presbyterian Church, St. Clairsville, Ohio, in an effort to determine which version should be used for general Christian education purposes. It was prepared in connection with work on his thesis for a degree at the University of Pittsburgh. The test consisted of 36 multiple-choice type questions based on 29 Biblical passages chosen from both the Old and the New Testaments. Dr. Montgomery had the aid of a number of Biblical scholars in preparing the test and the aid of educators in giving it.

MOST METHODISTS OPPOSED TO SEGREGATION

Most Methodists believe there should be no segregation of races in the Church, according to a poll conducted in a representative section of Methodist membership over the country. The results were published in *The Christian Advocate,* the denomination's official weekly paper.

A total of 56.4 per cent favored removing "all barriers, receiving into the local church all who meet the tests of character and take membership vows, regardless of economic status or race." Just over 16 per cent advocated that "all churches serve either Negroes or whites exclusively," while 23 per cent endorsed "some separate churches for each group and some inclusive churches."

Highest percentage of replies favoring the abolition of segregation came from the western states with four out of five expressing this view. In the southeastern states only 25.9 per cent favored removing all barriers while 37.8 per cent backed segregated churches completely.

Regular church attendants favored removing barriers by a percentage of

WILL GUIDE INTERNSHIP PROGRAM

RNS Photo

Dr. Ellsworth E. Jackson, Jr., of Pittsburgh (right) is director of an internship program to be launched in Pittsburgh on September 1 which will give prospective ministers practical training in pastoral duties. With him is Dr. Samuel M. Shoemaker, rector of Calvary Episcopal Church, who will be adviser to the group. Dr. Jackson, 29, will resign as assistant minister of First Presbyterian Church to head the interdenominational project, known as the Pittsburgh internship. Under the program, seminarians will observe and participate in the operations of a local congregation, conduct evangelistic meetings, hold conferences with older ministers, meet working men in industry, and address high school and college groups.

57 while only 46 per cent of those who seldom attend church voted this way. Persons in the 18-24 age group voted 67.3 per cent for all-inclusive churches as compared to 53.4 per cent in the over-65 bracket. College graduates were 6- per cent in favor of segregation while among those with less than a high school education the percentage was 46.8.

SEES PROMISING ERA FOR CHURCHES

America's churches are entering an era as promising as its economic prosperity, in the opinion of Frank Nelson, Racine, Wisconsin, businessman and president of the American Baptist Convention. "The outlook is optimistic, even brighter than that for business," he said in an address to the Mid-West Rural Church Conference of Baptist leaders.

He expressed belief that America's expanding economy will provide ever-increasing opportunities for the greater growth of Christianity. He spoke of increasing cooperation among the Baptists of diverse affiliation, with the growth of each serving to stimulate the activity of the others.

WANT RELIGIOUS STANDARDS RAISED IN FRANCE

Programs aimed at raising the standards of religious instruction among French Roman Catholics were blueprinted in Paris recently at a two-day study conference attended by 280 official delegates from 75 dioceses throughout the country. It was the first national gathering ever held to meet what Catholic leaders themselves concede has been one of the most telling criticisms of the Church in France— the low level of religious instruction provided its children.

The conference came in the midst of a bitter struggle by Catholics against a bill to abolish State subsidies to all private schools. The prime Catholic argument in favor of separate church schools is that Catholic children must receive full religious instruction.

Delegates agreed that the key to the religious instruction of Catholic children lay primarily with the parents, rather than with catechists. They urged the establishment of an organization to raise the standard of religious education among the parents themselves.

NEW GUINEA BAPTISMS

The baptism of 365 New Guinea natives, "who were only removed one generation from Stone Age," was described in Geneva, Switzerland by Dr. Fridtjov Birkeli, director of the Lutheran World Federation's Department of World Missions, as he returned from a visit to that island. He said some 3,000 natives witnessed the special service at which these 365 were brought into the Christian Church.

The newly-baptized New Guineans came from a tribe living in the mountains which knew nothing about Christianity until they were first discovered by missionaries twenty years ago. Meanwhile the number of Christians in the tribe has grown to 20,000.

WORTHY OF NOTE . . .

All chairmen of the division committees of the National Lutheran Council were re-elected at their semi-annual meetings in March. They are: The Rev. K. M. Matthiesen of Minneapoli vision of American Missions; Dr liam L. Young of Columbus, Division of College and Univ Work; The Rev. O. H. Hove of neapolis, Division of Public Rela Dr. Carl F. Reuss of Columbu vision of Welfare; Dr. E. E Reinartz, Division of Lutheran Federation Affairs. . . . Rolf gaard, former newscaster and television promoter in Minneapoli been named secretary of the newl ated Department of Radio and vision of the National Lutheran cil. He is expected to join the st May 1, to be responsible for coo tion of radio and television activit five out of the eight church bodie ticipating in the NLC. . . . FBI tor J. Edgar Hoover blamed the war juvenile crime wave on headed" parents who do not teach children "respect for God." He tol House Appropriations Committee the problem cannot be remedie playgrounds, youth agencies and Scouts unless parents also teach children respect "for God, the law for others."

DALI'S "THE LAST SUPPER"

RNS

This unusual painting of "The Sacrament of the Last Supper," by the noted Sp surrealist, Salvador Dali, will be displayed at the National Gallery of Art in Washin D.C. It has never been publicly shown or reproduced before this present exhibition. painting is the most recent major work of the artist and took nine months to comp The artist considers it to be his greatest masterpiece of religious art. The canvas mea more than eight feet long and four feet high.

ithin the E.L.C.

NS

Rev. Conrad M. Thompson, vangelism director, left about a efore Easter for about a month's Iceland and Norway. In Ice- e spoke to American military el stationed there and also con- with representatives of the of Iceland about evangelism In Norway he is taking part in ing of the Lutheran Word Fed- 's Commission on Evangelism , April 9-13, and also assisting churchmen in planning PTR ns.

Rev. Myrus L. Knutson, pastor Savior's Church, Los Angeles, has recently been elected presi- f the Los Angeles Church Fed- .

Rev. G. B. Stromberg, formerly Vernon, Wash., became pastor manuel Church, Grandview, , early in April.

Rev. W. A. Hallerud, Berthold, ak., will by April 30 begin his ate in St. Paul's parish, Mani- Wis.

lerick T. Hallanger, senior at r Theological Seminary, St. Paul, cepted a call to Fulton Church, n, Iowa. This parish, for several in parish connection with Our ir's Church, Callender, Iowa, its new parsonage dedicated 25.

Rev. Carl L. Foss has recently from the army chaplaincy, after served as chaplain for twenty consecutively since 1935 and for ear during World War I.

following parish pastors either lately moved or are about to into new pastorates: **Harold** d from Macrorie, Sask., to Val- Center, Alta.; **Harvey Grote** from rwood, Minn., to Sturgis, S. Dak.; **Kvaale** from Ambrose to Edin- in North Dakota; **Elwyn Nissen** Sherwood to Kindred in North ta; **Walter A. Olson** from Des es, Iowa, to Rhinelander, Wis.; **ne L. Peterson** from Oconto Falls Vittenberg in Wisconsin; **E. G.** n from Little Falls to Nevis in esota; **S. J. Strandjord** from St. Iowa, to Tacoma, Wash.; **W. E. Vahl** from Watson, Minn., to Bad- Iowa; **E. V. Tande** from New n, N. Dak., to Culbertson, Mon- **Orvin Bilstad** from Long Island, N. Y., to Billings, Montana; **De Wayne Bey** from Mc Gregor, N. Dak., to Libby, Montana; and **Kent E. Spaulding** from Klamath Falls, Ore., to Pasco, Wash.

The Rev. O. H. Hove, ELC general secretary, was recently reelected chairman of the National Lutheran Council's Division of Public Relations.

Oscar E. Westberg, Williston, N. Dak., noted ELC Brotherhood leader, member of the Union Committee and of the Board of Pensions, died March 31 in Minneapolis, Minn. Obituary later.

The Rev. Ronald M. Jensen, Callender, Iowa, has accepted a call to Our Savior's Church, Eau Claire, Wis., and will move there about the middle of June.

The Rev. A. O. Aasen, who had intended to retire as chaplain at the Normanna Rest Home, New Westminster, B.C., and move to Minneapolis, will upon request, continue his chaplain service and also serve as supply pastor in various Lutheran parishes in the Vancouver-New Westminster area. The Home is building a cottage for his and Mrs. Aasen's occupancy.

The Rev. A. T. Tjornhom, Fergus Falls, Minn., pastor of the Foxhome-Stavanger-Tonseth parish, has since Jan. 1 been serving also as chaplain at the Pioneer Memorial Home in Fergus Falls.

The following will represent The Evangelical Lutheran Church at the Third Assembly of the Lutheran World Federation scheduled to meet Aug. 15-25, 1957, in Minneapolis: **Dr. Fredrik A. Schiotz,** ELC president; **Dr. Alvin N. Rogness** and **Dr. George Aus,** respectively president and vice president of Luther Theological Seminary, St. Paul; **Miss Alice Sanne,** executive secretary, WMF; **the Rev. Carroll M. Hinderlie,** executive secretary, YPLL; **Dr. S. C. Eastvold** and **Dr. L. M. Stavig,** respectively first and second vice president of the ELC; **Dr. H. L. Foss,** president, Pacific District; **the Hon. Chester Christensen,** judge, member of the ELC's Church Council; **the Rev. A. O. Storvick,** Lakewood, Calif.; and **Dr. O. K. Storaasli,** president, Luther Seminary, Saskatoon, Sask., Canada.

Miss Cecil Stenberg, who recently resigned as organist of the Jackson Lake Church, Amboy, Minn., was on March 4 given a testimonial dinner by the membership of the congregation.

Three ELC clergymen have been nominated for professorships at Luther Theological Seminary in St. Paul: **the Rev. Arndt L. Halvorson,** pastor of University Lutheran Church of Hope, Minneapolis, Minn.; **the Rev. Fredric M. Norstad,** director of chaplaincy service for the Lutheran Welfare Society of Minnesota; **the Rev. Dr. Gerhard E. Frost,** college pastor, Luther College, Decorah, Iowa. They have been nominated jointly by the ELC Church Council, the Board of Education, and the Seminary faculty. Action on these nominations will be taken by the Church Convention in June.

DISTRICTS

Eastern

Milwaukee, Wis. Advent Church, a congregation organized about two years ago, has now 350 members, with 18 applications for membership awaiting action. 87 percent of the present members were unchurched for at least five years prior to joining Advent Church. The Sunday school is having a steady growth. Pastors of this congregation are Joel Dobbe and Marvin O. Lee.

Ettrick, Wis. The Ettrick parish, which hitherto has consisted of three congregations: Ettrick, French Creek, and South Beaver Creek, will by May 1 undergo a complete realignment. Ettrick and French Creek will become separate one-unit parishes, and South Beaver Creek will form a parish together with Hardies Creek Church, formerly a part of the Galesville parish.

ANNOUNCEMENTS

Mitchell Circuit WMF will meet April 27 at Storla Church, Letcher, S. Dak. Speakers: Pastors Martin Trygstad and R. L. Anderson and Dr. Erling Hestenes.

Sioux Falls Circuit WMF will meet April 18 at Our Saviour's Church, Sioux Falls, S. Dak. Speakers: Pastors J. M. Mason and Harold Martinson.

Blue Earth Circuit WMF will meet April 24 at North Blue Earth Church, Bricelyn, Minn. Speakers: the Rev. Carroll Hinderlie and Mrs. E. W. Sihler.

For Sale: 48 Bible holders, white oak, natural finish; inside measurements 5½x1¾ inches; overall height 3¾ inches. Obert Nelson, Rudd, Iowa.

LUTHERAN WORLD

Publication of the Lutheran World Federation
VOL. II, No. 4

The Confessions: What are their significance?
Christian Education: What role can the family play?
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2 years (8 quarters) $3.00

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50 Madison Ave. New York 10, New York

Austin Circuit Brotherhood meet April 22 at Adams, Minn. ner meeting will be held at 7:3

Lake Superior Circuit WMF meet May 8 at Floodwood, Min

Windom Circuit WMF will May 1 in Old Westbrook C Westbrook, Minn. Speakers: M S. Burgess, Dr. Sidney Rand Chaplain John Keller.

Turtle Mt. Circuit WMF wil April 20 at Mylo, N. Dak.

Montevideo Circuit WMF wil April 26 at Big Bend, Minn.

For Sale: 30 slightly curved 14 ft. long, and 200 wooden f chairs. Price of pews: $1.00 per chairs, 50 cents each. Contac Theodore Thompson, Minot, N.

Lemonweir Circuit WMF will meet May 9 at St. Stephen's Church, Camp Douglas, Wis. Speaker: Mrs. Oscar Branstad.

Albert Lea Circuit WMF will meet May 1 at Hayward, Minn. Speakers: Ramon Runkel and the Rev. I. M. Thvedt.

Austin Circuit WMF will meet May 2 at Grand Meadow, Minn. Speakers: Mrs. Merrill Gilbertson and the Rev. Carroll Hinderlie.

Parish Workers' Summer Institutes: July 22-25, at Pacific Lutheran College, Parkland, Wash.; and Aug. 4-9; at Annandale, Minn., (site of Minneapolis Circuit Bible Camp, 60 miles west of Minneapolis).

Rock Valley Circuit WMF will meet April 24 at Maynard, Minn. Speaker: the Rev. E. W. Sihler.

Story City Circuit WMF will meet May 1 at Jewell, Iowa. Speaker: Mrs. Oscar Branstad.

Wanted: A set of altar and pulpit paraments, any size and color. Write Oak Knoll Lutheran Church, 11400 Wayzata Blvd., Minneapolis 26, Minn.

Decorah Circuit WMF will meet April 24 at Old West Paint Creek Church, Waterville, Iowa.

Lutherhaven Bible Camp, on the Mississippi about 15 miles south of Winona, is available to groups for week-end retreats, conferences, and as Bible camp for some weeks. Rooms are heated. Accommodations for up to eighty persons. For rates and available dates write Gordon Grude, 112 S. 11th St., La Crosse, Wis.

Hettinger Circuit WMF will meet April 17 at Mott, N. Dak. Speaker: Missionary Sigurd Larsen.

THE PARISH CONSERVATION SERVICE

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre farm. Fair buildings, good well. 110 acres crop land, 15 acres alfalfa, 35 acres pasture. REA, dial phone system, close to rural school, high school bus by place, 5 mi. to Lutheran church in Yankton Co., southeastern South Dakota. Price—$125 per acre. 460-1A

200 acres in Clark Co., South Dakota. 110 acres crop land. Fair set of buildings. Good fences. Priced at $7,000; $1,500 will handle. Immediate possession. 460-2A

100 acre farm, southwestern Minn. Located along highway. Small set of buildings. About 60 acres in crop. Priced at $9,000. 460-3A

160 acres, unimproved, in Lac qui Parle Co., Minn. Good corn and bean ground. 130 acres cropland, 25 acres meadow. Recently ditched. $95 per acre; good terms. 460-4A

81 acres, very good land, all modern, excellent buildings. School bus and milk truck route. ½ mi. to Lutheran church. Windbreak of large beautiful spruce evergreens. Southwestern Goodhue Co., Minnesota. 460-5A

63 acre farm, adjoining city in western Minn. All tillable, modern 6 room house, city sewer and water, barn, hen house, granary and garage. $18,000. 460-6A

Homes

4 bedroom house, 1½ lots on lakeshore, insulated, attached garage, soft water, 1½ bath, Albert Lea, Minnesota. 460-7B

Two story, 3 bedroom plus den, house in south Minneapolis. In excellent condition. 460-8B

Businesses

Gas station, near central North I town of 10,000 pop. Over $83,000 business for 1955. Small sum require take home or real estate as part col

International and New Idea Dealers southern Minn. Same location and own 37 years. A money maker with average of $200,000. Buildings can be rented r ably. Will consider real estate trade with retiring owner. 46

Cafe, stock and fixtures, for sale at low price. Reasonable rent of building cated in heart of a clean, busy little to northwestern Minn. lake territory. Lu community. 46

For sale, in good resort area city, no Minn., cafe all up-to-date, new, n equipment and fixtures, all merchandise approx. $4,000 to right party; terms c arranged. 46

Self-service food mart, complete with and fixtures, in south central Wisconsin of 2,500. Choice corner location; ex farming community, ELC church. Low 46

Men's clothing store, fine corner lo in city of 11,000 in southeastern Minn. er retiring. Branded lines, stock at inve can have lease. 46

Rest home, in county seat town, w Minnesota. 17 rooms, completely m fully equipped, $2,000 monthly income ways patients on waiting list. Bea grounds; room for expansion. 46

FOR RENT

re farm, 175 acres under cultivation, Wisconsin. All necessary machinery, cows, some beef cattle. Modern liv- tions. Terms to suit interested party. pportunity. 460-16A

oom apartment available in Brook- York, from June 1 through Sep- 5 (or major portion thereof). Com- urnished. No children. 460-17B

er cottage for rent on Lake Kabeko- Walker, Minn. Pastor's colony. June- By week or by month. Reasonable. 460-18B

WANTED TO BUY

l pastor and wife seek moderately ouse in northeastern Iowa or south or southwestern Wisconsin. Prefer ite with ELC church. 460-19B

ted in buying share in bank in akota, Minnesota, or northern Iowa community. 460-20C

WANTED TO RENT

oom duplex, upper floor preferred, by or June 1, in south Minneapolis near nue bus line. 460-21B

POSITIONS WANTED

ienced housekeeper would like posi- south Minneapolis home as companion ht work, some pay. 460-21D

ran couple desires re-location. Several business experience and sales work. with 9 years teaching and 7 years work experience. Graduate of church —music and English. 460-22E

ran couple, husband starting Luther y in June, desire janitorial position ange for apartment. 460-23E

ed man, 27, starting Luther Seminary , would like part-time job while at- school. 460-24E

dian job wanted by experienced Chris- rried man. Small family. 460-25E

ly man wants year-round job caring being companion to an elderly man ome. 460-26E

HELP WANTED

le-aged, good, dependable Christian, n woman wanted as cook and helper ll Lutheran Home for Aged, north- North Dakota. References wanted. 460-27F

, practical nurses or L.P.N. and other s wanted for Christian Home for n southeastern Iowa. 460-28F

ted—woman companion to widow. ome, some wages, central Minnesota. 460-29F

an or girl wanted in south Minne- home to assist with housework and two children. Live in. 460-30F

an wanted to do general housework e companion to elderly woman, not len, in north Minneapolis home. 1 from ELC church. 460-31F

hern California Elementary Day School, g its 5th year, desires the services of erienced teacher for the 4th and 5th combination. Pleasant living condi- a young congregation, and a challeng- ristian position. 460-32G

petent secretary wanted for large ELC gation in southern Minnesota. Typing, and, mimeographing, office work. 460-33F

MAKE YOUR WEDDING A SACRED SERVICE BY CHOOSING SACRED MUSIC

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Easy Selections:

***ADAGIO FOR STRINGS,** Barber-Strickland ..... $ .60
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77 selections including "In Heavenly Love"; "Panis Angelicus"; "Choral" by Franck; many of them suitable for reed organ or piano 3.50
ORGAN MUSIC FOR CHURCH AND HOME, F. M. Christiansen
38 favorite selections including "Jesu, Joy of Man's Desiring," Bach. Suitable for pipe or reed organ or piano 2.00
***WEDDING SERVICE VOLUME II,** Rossini
30 pieces for pipe or reed organ or piano 2.00
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22 selections including "My Heart Ever Faithful"; "Joyful, Joyful, We Adore Thee" 1.50
***BELWIN ORGAN ALBUM VOLUME V,** Earl R. Larson
18 selections including "Arioso"; "Meditation" 1.50

Medium Selections:

SINFONIA FROM WEDDING CANTATA NO. 196, Bach-Porter ..... .75
***TRUMPET TUNE AND AIR,** Purcell-Alphenaar ..... .60
***THE FAITHFUL SHEPHERD,** Handel-Biggs ..... .75
***SUITE GOTHIQUE,** Boellman 1.25
ANDANTE CANTABILE FROM SYMPHONY NO. 4, Widor ..... .50
WATER MUSIC SUITE, Handel-McKinley 1.50
***LITURGICAL CHORALE BOOK,** Bach-Leupold
15 chorale preludes including "Jesu, Priceless Treasure"; "If Thou But Suffer God to Guide Thee"; "How Brightly Shines the Morning Star"; "O How Shall I Receive Thee" 2.00
***BACH BOOK OF AIRS**
15 selections including "Air on the G String"; "Arioso"; "Largo from 5th Violin Sonata" 1.50
***ORGAN COMPOSITIONS VOLUME I,** Christiansen-Cassler
14 selections including "Beautiful Saviour"; "The Flower of Love"; "My God, How Wonderful" 2.00
***FOUR SLOW MOVEMENTS FROM THE SONATAS BY MENDELSSOHN** ..... .90
A BOOK OF CLASSICAL AIRS, Edward Barnes
15 selections including "Arioso in D" (Thanks Be to Thee) 1.50
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Moderately difficult:

SHEEP MAY SAFELY GRAZE, Bach-Biggs ..... .75
WEDDING MUSIC PART I
Processionals and recessionals, general service music. 23 compositions including "Trumpet Tune in D Major"; 2 movements from the "Suite Gothique"; Aria in F Major from "Twelfth Concerto Grosso"; Solemn Processional from "Water Music Suite" 2.50
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Hymn tune preludes and general service music. 16 compositions including "Lord Jesus Christ, Be Present Now"; "All Glory Be to God on High"; "The King of Love My Shepherd Is" 2.50
THE LITURGICAL YEAR, Bach-Riemenschneider
45 chorals including "I Call to Thee, Lord Jesus Christ"; "In Thee Is Gladness"; "O Hail This Brightest Day of Days" 2.25

VOCAL MUSIC

H—High; M—Medium; L—Low

WHITHER THOU GOEST, G. Winston Cassler, M ..... .60
THE LORD IS MY SHEPHERD, Liddle, H, MH, ML, L ..... .75
THANKS BE TO THEE, Handel, H, L ..... .50
O CHRIST, WHO ONCE HAST DEIGNED, Henry Lloyd, H ..... .50
MY HEART EVER FAITHFUL, Bach, H, M, L ..... .50
O LORD MOST HOLY, Franck, H, M, L ..... .50
THE GREATEST OF THESE IS LOVE, Bitgood, MH, L ..... .60
WEDDING BENEDICTION, Lovelace, M 1.00
WEDDING PRAYER, Diggle, H, ML ..... .60
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WEDDING BLESSINGS
10 selections from Buxtehude, Bach, Brahms, etc., ed. by Paul Bunjes, M, L 2.00

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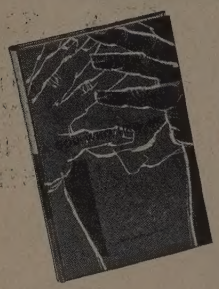

By Theodore Huggenvik

A GOD WHO LIKES M

Martin Luther's Search for a Gracious God

Luther's Early Years
Luther's Question
In the Monastery
Luther's Fear
Student and Teacher
Luther's Disappointment
Luther's Discovery
Luther's 95 Theses
The Papal Bull
Doctrinal Writings
The Diet at Worms
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Religious Training
A Confessional Church
Results of Luther's Search
Luther's Death
Lutheranism Spreads
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Basic Teachings

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The great question for Luther was the problem of his pers relationship with God. This was at the root of his intense search "a God who likes me," a search leading him from the study of into the priesthood, on a pilgrimage to Rome, and finally to answer in the Bible.

Writing with a thorough knowledge of his subject, Dr. Hugge gives a warm and personal account of Luther's search for assura of salvation, and of his action when he finally found his ans Here, indeed, is a young people's biography of Luther, one that make them thoroughly familiar with this great figure in Protest ism, and keenly aware of the conditions that culminated in Reformation.

This presentation of Luther has grown out of the author's m talks on Luther at the Bible camps of our Church, and in the cl room. He writes for the young people from confirmation age and but the book will serve as an excellent introduction to Luther adults as well.

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